Beginning of
The place of theology in worship

This title was preceded by
A consideration of the day of Jahweh in Amos in the light of its eschatological antecedents

And is continued by
Significance of rain in the myth and ritual of Israel
The locale of the Prophet Ezekiel

Search by title on archive.org to continue reading this collection of Pacific School of Religion Theses from 1938
call number Thesis Cage 1938 v.5

Digitized by the Internet Archive
in 2025 with funding from
Graduate Theological Union

https://archive.org/details/placeoftheologyi00unse

THE PLACE OF THEOLOGY IN WORSHIP

Marcia Stafford Luther

B.A., Northwestern University, 1933

Thesis
Submitted in the Department
Of Philosophy of Religion
And Christian Theology in
Partial Fulfillment of the
Requirements for the Degree
Of Master of Arts in the
Pacific School of Religion

1938

Contents

Chapter I. Introduction----------page 1

Definition of the subject

Definition of worship

Literature on the subject

Emphases found in worship today

Chapter II. Historical reasons for modern -page 11
developments of worship

Influences of the Reformation

Influences in the secular world

Influences of the historical de-

velopment of Hymnody

Chapter III. Theological emphases necessary to
true Christian worship -----page 28

The nature of God

The conception of Christ

The conception of the world

Chapter IV. Psychological emphases necessary to
true Christian worship -----page 45

The type of worship

The type of hymno dy

The type of architecture

Conclusion

THE PLACE OF THEOLOGY IN WORSHIP

Chapter I.

One of the interests and studies that is demanding the enthusuasm of leaders in churches and in related Christian institutions such as the college Christian Associations, the Y.W.C.A., and the Y.M.C.A. today is the study of worship in theory and practice.

To state even a definition of worship, which today is necessary to any discussion of the subject, is to indicate immediately a view of religion, and usually a certain amount of theological belief. It is my belief that the interest in worship may be the most valuable thing in the field of religion or not according to the implications of one's definition of worship. In one of the most complete studies of worship in recent years, Evelyn Underhill's book, Worship, worship is defined as "the response of man to the Eternal".[1] This would seem to be a very general and inclusive definition, but it has caused a great amount of discussion and dissent, because it assumes the existence of an Eternal and the ability of man to respond to it. For my own part, I believe that it is a valid definition of worship, and that those types of so called worship which can not be included in this very general definition are not truly worship, but something quite different.

The widespread interest in worship and the

1. Underhill, E., Worship, p.3

revivals of worship are of the greatest importance to the Christian Church. In a sense the fate of the Christian Church and of religion in general is dependent upon the course of these revivals. For worship is always the result of certain presuppositions and beliefs, conscious or unconscious. What these presuppositions are makes all the difference.

The purpose of this thesis is to investigate and evaluate the theology or lack of theology behind the various theories of worship and to determine the value of the worship itself. It is, of course, a matter of opinion as to the specific theology which determines one's theories in the field of worship. The thesis will attempt to show the values of the traditional theocentric Christian worship, the theology necessary to it, and the psychological principles necessary to the maintenance and enrichment of it.

Miss Underhill's definition, I believe, contains the fundamental theological beliefs necessary to true Christian worship, a belief in an objective Eternal, and in the capacity of man to respond or to have relation with this Eternal. There are some other theological doctrines which I think are also important to true Christian worship, and these will be discussed in the main body of this thesis. But her definition will be adequate for the general thesis which I wish to uphold. For I am concerned with urging that true worship of any sort, Christian or non-Christian, must

mean God and the priority of God. Any true Godward movement is worship, any so-called worship which is not Godward, or in so far as it is not Godward, is not really worship, but is rather a stimulation of the self to some end, perhaps to be morally better, or to aesthetic appreciation, or for refreshment of the soul, or for other ends. These ends are valuable in themselves, but worship in the Christian sense is something different, and is an end in itself. The main point in worship, then, is its theocentric character. The Godward movement is the result of some manward movement of God, some revelation. Baron Frederick von Hugel has said that "the central act of religion is adoration, the sense of God, His otherness, yet nearness, His distinctness from finite beings, though not aloofness from them."[1] This is true worship. The value of worship however, as Canon Quick has stated, may be tested by its power to extend its meaning and influence beyond its own limited sphere, so as to give a Godward movement and interpretation to all other activities of life where God is no longer the object of the limited consciousness.[2] But this is not the same thing as saying that the moral results are the aim of worship itself. In relation to the moral results and the influence of worship on the worshipper, there seems to be general agreement upon the fact that the

1. F.von Hugel, Selected Letters, p.261
2. Canon Quick, The Ground of Faith and the Chaos of Thought, p. 135-136

theocentric, or more objective types of worship, have greater positive results morally, than the type which attempts to achieve morality as the end of the worship.

I will first point out some o f the emphases found in the worship movements today and indicate what I consider to be their defects; these emphases are the results of several trends in religious and secular history especially since the Reformation. The second part of the paper will be concerned with a discussion of what I believe to be the emphases necessary to maintain the true Christian worship, first from a theological point of view, and then from the psychological.

Emphases found in worship movements today

In the last twenty years especially, innumerable books have been published in the field of worship. These books are in the main of two distinct types. One group is concerned with liturgical studies, historical and psychological. Examples of this type are: Oscar Hardman's, A History of Christian Worship; Parsons and Jones, The American Prayer Book; and Evelyn Underhill's, Worship. The other main group is composed of books of worship material. These books are of great value to the leader of worship, formal or informal, as well as being useful aids to personal religion, if they are intelligently used. They consist of suggested revisions

or additions to traditional types of services, compilations of prayers and other worship material. They include such publications as the World Student Christian Federation Book of Prayers for Students, the prayer book of every college Christian association leader; The Way of Light, a collection of meditations, prayers, religious poetry, and bibical material compiled by Howard Chandler Robbins; the publications of the Commission on Evangelism and Devotional Life of the Congregational Church; and those of the Forward Movement of the Protestant Episcopal Church.

A much smaller group of books deals with the subject from the point of view of the reasons for worship, its meaning, its validity, and the emphases to be made according to the conclusions as to its bases. Among these are Willard L. Sperry's Reality in Worship, Von Ogden Vogt's Modern Worship, E. Hermans' Creative Prayer, and others. Of this type of book, or chapters in books of wider subject matter, there are a few which uphold the more orthodox view of worship and which are based upon the more orthodox theologies, (the works of Evelyn Underhill, for instance), and there are more which emphasize the need of a return to objective worship, not because of theological considerations primarily, but because of the objectionable results of the recent extreme subjective approach. Besides these , there are some outstanding and very

popular ones which are based on liberal, naturalistic, or humanistic approaches to religion. Von Ogden Vogt's works are probably the most widely kno wn of this type. Evelyn Underhill's book, Worship, is the one of the recent books in the field which transcends most of these classifications, and includes or evaluates them all.

But in addition to books in this field, every leader of religious education, whether with children or adults, every minister and layman in active work in the churches, is making a constant contribution, negative or positive, to the development of the trends in Christian worship. College students and students in theological seminaries are interested in worship, feel a need for it, and recognize in many cases the deficiencies of much that has passed for worship; but these younger church members, or potential church members and church leaders are led in various random directions in their pursuit of the subject and in their practice of worship itself. There are apparently practically no courses taught in any institutions to give direction in this field. The Y.W.C.A. and many college church groups of some denominations are attempting to give some direction to students in this important aspect of religion, but the preparation for worship with which the average student enters college

is appallingly meager. This fact reflects the more serious fact that the churches of today are not educating their people in the practise of worship, or that the worship in the churches is exceedingly defective. There are, I believe, certain fundamental dangers and defects (from the point of view of my own theological beliefs) in some of the present types of worship.

The very fact that there is such a "revival" of worship is indicative of the deficiencies of the recent past. The interest is the expression of a definite need on the part of the young people particularly. From work with students and from observations of the interest and activities of young people in the field of worship, I have felt that there is a strong tendency toward the pursuit of worship conducted for itself alone, rather than because of any theological or rational bases or beliefs. Many feel a need which they think worship may be able to fill, but because of other factors of their intellectual life, they may not believe or want to believe in any objective Reality. However, the feeling of need, and the hope that worship may satisfy it, is valuable if it can be educated and directed into more stable religious channels.

One manifestation of the danger in some modern types of worship is the psychological emphasis which is

perhaps seen most clearly in its extreme manifestation in the work of Von Ogden Vogt, and even more clearly in his church, its architectural detail, and its services. Psychology has contributed much to the study and conduct of worship, but from the point of view of the Christian religion, which endeavors to be a religion of truth, psychologically good worship is of no value unless it is founded in truth, that is, unless there is a valid theological basis. I am not here implying the nexessity for any specific theology as a basis, but merely a theology. There is a considerable movement, though, which deliberately repudiates this necessity. Von Ogden Vogt, for instance, defines worship as "the celebration of life" [1.], and definitely avoids any specific beliefs as necessary to worship. The attempt is to uplift man's spirit or the corporate group, to refresh and revitalize the worshippers, in their pauses from the every day events and the hurry of life. This is done through aesthetic means, beautiful architecture, fine music, and elevating thoughts. Symbolism old and new is employed extensively, but is never intended to symbolize any ulterior theological ideas. In his church, for example, there is a very beautiful baptismal font, but the guide will impress upon the visitor that it has no significance except as a beautiful object. There is an altar and

1. Vogt, von O., Modern Worship, p.3 (also chapt.I. for the enlargement of this idea.

candles, and flowers, for these lead the worshippers' thought, but one may question whither it is led. Above the center of the altar, in the place where the cross or crucifix would be in a Catholic church, there is a niche, empty as yet. The niche is there, Vogt says, because the architecture demands it, and it is empty because of doubt as to what would be the most appropriate symbol or figure to place in this central and focal point in the church. A theological professor has suggested that the niche should remain empty, or that if a symbol were to be put there, it would have to be a question mark since the center of the worship or its object is so indefinite. It is not necessary to believe in God, or to want to believe in God, to worship in this beautiful church. Many young people are deeply moved by beautiful worship of this general type; they respond, for their spirits are uplifted and they may rest from the hurried pursuits of daily life, but I question whether this type of experience may really be called Christian worship at all.

The main defect of this emphasis in worship is its practically complete subjectivity. The subjective response, is of course, an element in any worship, but it is not the whole or the main element of importance in Christian worship. The predominantly subjective emphasis is no new thing in worship. It has been coming more and more into prominence in modern

times, but conscious condoning of completely subjective worship is comparatively recent, and is the result of certain modern trends in theology, especially of humanism. Original Christian worship, the worship of the early Christian community, could not but be strongly objective because of the Reality of God and of Christ, together with the response of adoration, praise and love which were the whole cause and end of worship. Belief in the Reality of God, and the Christian's relationship with Him was an axiom which could not possibly be doubted by a Christian. But with the modern vagueness on this point, the subjective element was bound to increase in prominence in worship. This subjective emphasis of the last hundred years especially, is to my mind the greatest danger to worship. It has not even been wholly avoided by the Roman Catholic church, though the belief in the supernatural has always been strongly maintained by that church. It springs from different sources in the Catholic churches, however, than in the Protestant churches. The latter are those with which I am here concerned.

Chapter II.

HISTORICAL CAUSES FOR THE MODERN DEVELOPMENTS IN WORSHIP

A. INFLUENCES DERIVED FROM THE REFORMATION

There have been as indicated above, various factors in modern times which have contributed to the deficiencies of much of recent worship. All the churches have realized this decadence of worship to some extent, hence the widespread interest in new theories of worship, new liturgical material, and new study of old liturgical material.

First, it is well known that the Reformation caused great changes in public worship. Catholic worship, the only type of Christian worship before the Reformation, was based solely on the Eucharist, the Daily Offices, and the Sacraments. It was always an expression of the transcendence of God and the Incarnation as objective realities. The whole conduct of the worship was essentially adoration, praise, and other forms of direct response to God. In summary, it was entirely objective in aim, the subjective response of the worshipper was not of essential importance. But these main ideas were submerged in extensive ritual, and ceremonies, and a mechanical quality was a characteristic of the worship. Luther and Calvin particularly, attempted to restore a more balanced type of worship,

stressing the need for edification and response on the part of the congregation to the facts of the Christian revelation. This was a worthy aim, for Catholicism had undoubtedly been neglecting the educational side of Christianity and the intimate direct relationship of the individual soul to God. The Reformation emphasis, therefore, shifted from the priestly to the prophetic type of religion. Preaching became all important, for Luther said that the sacraments were o f no use without the ministry of the Word. The essence of the Lutheran service was God's Word coming to man in sermon and in sacrament, and man's response of gratitude expressed in hymns and prayers. Worship, therefore, was based more and more on the subjective response of man to the spoken Word as given in the preaching. The sacrificial element was largely neglected and , contrary to the intent of Luther, communion became more and more infrequent, while preaching and singing held the field. This was the beginning of a trend which in the last few hundred years has increased; has led even to architectural changes, and has contributed to an entirely different conception of the church and more particularly of the church building. The disappearance of the altar, and the increasing prominence of the pulpit and the choir is perhaps the most apparent result of this tendency of Protestantism. It is only in the last few years

that Protestant churches have recognized the implications of this defect in church architecture and have been attempting to rectify it. The centrality of the pulpit and the choir emphasizes the implication that the congregation is more important than God. Willard L. Sperry, in his chapter on objective and subjective worship, in Reality in Worship, tells the story of a visitor in a Roman Catholic church who expressed surprise at the wasted effort of a lay brother who was busy scrubbing the floor in the dark corners of the organ loft. The surprise is indicative, says Sperry, of the prevailing Protestant conception of the church building as a place for listening rather than as the house of God. The average Protestant church is kept clean where it shows, but not in the hidden corners where only God can see. Witness, for instance, the discarded hymnals, or the stored decorations from last Christmas in the space behind the organ where they do not show.[1] Likewise, the choir, by the very nature of its traditional location and orientation in the Protestant church, sings to the congregation rather than to God. The Catholic church choir, ideally, is in the rear of the church, or at least on the sides, to symbolize the fact that the function of the choristers is to assist the congregation in their offerings of prayer and praise to God. In the same way, decorations such as flowers and candles, when they are used in a

1. Sperry, Reality in Worship, p.261

Protestant church, are to make a lovelier place in which the congregation may worship, or to stimulate the ability to worship, more than for the glorifying of God. Another architectural indication of this same trend is the fact that acoustics are more important than any other single factor in a Protestant church. A church need not necessarily be beautiful, but one must be able to hear!

These architectural points are aspects of Protestant worship which are exhibited also in different ways in the service itself. These tendencies in the conduct of the service fall under two main heads; first, a psychological defect, and second, a theological defect. The psychological defect is manifested in the fact that the worship is inclined to be utilitarian, a means to some end; there is a preponderance of the more subjective type of liturgical material. One who is accustomed to the more objective worship of any church of the catholic tradition is immediately and forever impressed by the amount of exhortation in the usual pastoral prayer. A great part of the prayer is actually addressed to the congregation rather than to God. This exhortation and giving of information frequently goes so far that the minister or leader will unconsciously use He, or Him, rather than Thee, or Thou, when he is supposedly addressing prayer to God. (As for instance, "let us

ask Him," rather than "we pray Thee, O God", etcetera). One receives the impression that the leader is informing God of the situation about which he is praying rather than praying to Him about it. The worshippers are consequently made to dwell on themselves, their own difficulties, sins, and problems, rather than being lifted by the leader to the presence of God. Pratt, in his chapter in The Religious Consciousness, on Objective and Subjective worship says in fact, "the people no longer pray, but listen to the minister as he prays", and to this he adds the query, "Do they?"[1] One needs only to observe a congregation during a long prayer to see the truth of this statement. And furthermore, the very fact of this observation is in itself an evidence of lack of praying.

Sperry has stated very clearly the cause of this defect in prayer. In the first place, he says, "A priest is a man who goes to God in behalf of the people, a prophet is a man who comes to the people from God. The same man may effectively combine both offices, yet the direction in which his whole nature moves as priest is quite distinct from the direction he takes as prophet. Worship is man's address to God and approach to God. It is, therefore, a priestly act. What follows by way of a clearer vision of truth and spiritual fortification may be a prophetic

1. Pratt, The Religious Consciousness, pp. 303-304

experience. This is, however, a corollary and consequence of the act of worship, and not its first intention and direction. As prophet, the minister of religion preaches a sermon. As prophet, possibly, he reads the Bible. But aside from these two duties, there is nothing else in the service of worship which he does as prophet. Throughout the rest of the service he is technically the priest, the voice of the people going out to God. Most of the more serious infelicities of our free worship arise from the failure of the minister to realize that in the conduct of the normal service of worship he fills two offices, not one."[1.]

The direct worship of God has been so far neglected that there is even a current opinion, and one incidentally which was urged long ago by Zwingli, that "preaching is prayer". I have heard this opinion expressed many times by young people, both laymen and church workers or incipient church leaders. This opinion is dangerously wrong to anyone who believes that worship is man's address and approach to God. Statistics as to the amount of time in an hour's church service (or in many of our own chapel services) spent in talking to the people, and the time spent by the people talking to God, either personally or vicariously through the leader, would yeild astonishing results.

1. Sperry, Reality in Worship, pp. 306-307

Secondly, there is the theological defect which may very likely be the result of the subjective psychological defect. One of the great weaknesses of the churches today is the lack of conviction as to God. It is almost impossible to know what a church really believes on this point. I have heard Dr. T.Z.Koo say at some time during every student discussion in which I have heard him take part, that the essential weakness of Christians today, and the reason for lack of dynamic in religion and the lack of a supreme loyalty to which young peop le are willing to give themselves is that there is a vagueness at the very center of our religion. Students do not know God or what they believe about him. The deleting of creeds and the lack of any adequate substitute for them is an indication of the truth of Dr. Koo's statement.

Calvinism, the other main branch of the early Reformation, attempted to purify worship in a rather different way from that of the Lutheran branches of the Reformation. Calvin did not have the Catholic background which was Luther's, and hence he cast out most of Catholic worship, its symbolism, liturgies, color, and music, disregarding many aspects of God in his stress on His transcendence. Austere as it was, Calvinism did not develop the more subjective character until it came under the influence of English Puritanism when, according to a theologian

of the Presbyterian church of Scotland, "preaching more and more vanquished worship to an extent unparalleled in Christendom".[1.]

B. SECULAR INFLUENCES ON THE DEVELOPMENT OF WORSHIP

In the secular world there have been several influences too, which have definitely contributed to the changes of worship from the original Christian norm to the subjective types of Protestantism. The first of these is individualism. This trend had wider implications than merely its influence on social and economic systems. The desire for Bibles translated into the vernacular was a result of this growing movement of individualism. The "priesthood of all believers", or the capacity and responsibility of each individual soul to make his own decisions rather than depending upon the authority of a pope or any ecclesiastical body was one of the central tenets of the Free Churches. The intellectual revival contemporaneous with the Reformation and beginning with Erasmus, contributed to and fostered this growth of individualism. While individualism in religion and the more widespread intellectual interest was a necessary and valuable development, for of course it is good to have translated Bibles and an intelligent and thoughtful approach to religion

1. Underhill, E., Worship, p. 294 (from C.L.Warr in The Presbyterian Tradition, p.295)

rather than an absolutely authoritarian approach, nevertheless there are dangers in this, and these dangers have made themselves more and more apparent in recent years in the decline of worship.

Another contributing factor in the downfall of true worship has been the development of modern science and the scientific method with the philosophical and theological conclusions which have been derived from them. Here again, of course, we do not doubt the value of the development of the sciences, but in the modern enthusiasm for science and the faith in the scientific method, the world has forgotten, for a period, the limitations of science. The materialistic philosophies of the last century are the result of the exclusive loyalty to science and to the scientific method. Philosophically, the materialistic conceptions of the universe are on the wane, due to more recent scientific investigations and discoveries as to the nature of matter, and of the electrons of which matter is composed, but practically materialism is still with us in the minds, the interests, and the loyalties of many people. Materialism, of course, has been detrimental to the cause of religion and worship.

The difficulty with the scientific emphasis is that science deals with quantitative measurements legitimately, but it is out of place when it attempts

to extend its conclusions into the qualitative realm which is more truly the field of art and religion. As long as the attempt is made to pour religion and theology into the scientific or quantitative moulds, religion is bound to suffer, and consequently worship suffers. For the two, science and religion, are in entirely different realms and represent different aspects of Reality, the one the quantitative, or the realm of measurement, and the other, the qualitative, the realm of value.

Another major philosophy of today which is also derived from modern scientific influences, is humanism. This philosophy too has had far reaching effects on the theory of worship. Worship, which is permissible in a humanistic philosophy, must by the very nature of the philosophy be entirely subjective. The whole end of humanistic worship, as has been said in the previous discussion of worship as conducted in Von Ogden Vogt's church, is to induce some desired mood, belief, or attitude in the mind of the worshipper rather than to effect any communication with an objective reality or Deity, which Humanism rejects. Humanistic philosophy has to some extent penetrated into much of Christian worship, has increased the vagueness of the theology in many groups which are not actually humanistic. Hence it has contributed

greatly to the subjectivity of and the lack of reality in worship.

The recent book of John Dewey, A Common Faith, is a perfect illustration of the influence of modern science on religion. His whole thesis in this book is to propose a modern faith which is in sympathy with the modern age of scientific method and practicality. He is striving to liberate the high values which man holds from the realm of traditional religion that they may develop unhampered by theological encumbrances. In line with this purpose, the supernatural is rejected entirely. Dewey would keep a religious sentiment, but depart from any religion based on specific doctrinal approaches. He would keep such religious terms as God and Faith, but he deprives them entirely of their Christian meaning. God, for instance, he defines as "the unity of all ideal ends arousing us to desire and actions," or later as "the active relation between the ideal and the actual".[1] God, then, is certainly not a personality in any sense, nor is He even an objective reality. According to Dewey, He is rather something which has arisen, like man, from and during the process of evolution. This position according to the definition of worship fundamental to this thesis, is one which precludes the possibility of true worship.

1. Dewey, John, A Common Faith, pp. 42 , 56

Dewey's book is an example, specifically, of the influence of naturalistic theology on religion, and its popularity will no doubt have far reaching effects to the detriment of theocentric worship.

The results directly or indirectly of modern science upon religion and worship, the, are in summary, seen in the influence of naturalism, materialism, and humanism. The social sciences, especially psychology, as well as the natural sciences, have had far-reaching effects in the field of religion. These sciences have contributed to some extent to the above mentioned philosophies.

C. THE POST REFORMATION DEVELOPMENT OF HYMNODY AND ITS INFLUENCE ON WORSHIP

Another factor which has influenced worship in post-Reformation times, and especially in the nineteenth century, is the trend of development of Christian hymnody. The developments in hymnody have been a cause as well as the result of the increased subjectivity of Protestant worship. The history of the use of hymns and of hymn writing gives a living example of the gradual change from purely objective to largely subjective worship. As indicated earlier, in the mediaeval church the hymns were all in Latin and were not sung by the congregation but by the

choir, the obvious aim being strictly the praise of God. The Reformation movement of hymn writing in the vernacular and the encouragement of congregational singing greatly enriched Christian worship. This, in fact, was undoubtedly a return to the original type of worship of the early Christian church, and is one of the great gifts of the Reformation to modern Christianity. It was especially through the influence of Luther, the Moravians, and later the Methodists that modern hymnody was developed. The better influences of the Reformation taken in its widest sense of a spiritual rebith of European religion was responsible for the treasures of hymnody which are our inheritance from this period, and which are the property of the whole Christian world today. This period of advance in hymnody was shared by all Christendom, Catholic as well as Protestant, for some of the greatest hymn writers of this period immediately after the Reformation were Roman Catholics. Tallis and Byrd in England, for example, composed hymns in liturgical Latin as well as in the vernacular.[1.]

The hymns of this period are conspicuously objective in character. They are true hymns. By means of the index of authors and their dates in almost any good hymnal, one can discern that hymns written in the sixteenth, seventeenth, or early eighteenth centuries

1. Douglas, W., Church Music in History and Practice, p. 73

are likely to be good hymns and objective in tone. Examples include Luther's hymns, especially the famous "Ein' Feste Burg", translated for us as "A Mighty Fortress is Our God", written originally in 1529; "All praise to Thee, Our God this Night", by Thomas Ken, 1709; and "Now from the Altar of My Heart", by John Mason, 1683. These hymns and similar ones are all directed to God in praise or petition.

A little later we come to the period of the Methodist Movement and the Oxford Movement in England, both of which produced innumerable valuable hymns. The hymns of John and Charles Wesley, and of John Keble and Cardinal Newman are illustrative of this period. These and other hymn writers of these movements have enriched our hymnals immeasurably with fine objective hymns.

The above mentioned developments of hymnody have all been for the good of worship, but contemporaneous with them there is another trend, influenced by Italian hymnaism, through which man became the center of thought and literature instead of God. A little later came German Pietism, from which sprang the many intensely personal songs. The hymn is beginning to become a personal and subjective type. The pietists emphasized emotional feeling and enthusiasm in the worship of God, a religion based on personal

experience of the Saviour. This movement did not necessarily or always lead to the complete subjectivity of later times, for the Wesleys were influenced by it, and their hymns are good. And in the field of music, Johann Sebastian Bach is a product of Pietism. This influence was a dominating one in his life, and is revealed in his treatment of the German hymn.[1.]

But the emphasis on personal salvation and subjective response led to the caricatures of Christian hymnody which prevailed in the period of the revivals, the late nineteenth century. We find a flood of new and definitely inferior hymnals coming into use in churches and Sunday Schools in which it is almost impossible to find a total of more than a dozen really good hymns. In many of our better modern hymnals of recent years, even, the percentage of objective hymns is not large. The chief function of the hymn has become largely subjective--to stimulate the worshipper to some resolve, or to reinforce what the preacher is saying. They are of the aspiring, moralistic, or exhorting types. This type of hymnody, including the whole field of the "gospel Hymns" has so completely submerged real hymnody of praise and petition set to fine music, that many Christians today,

1. Douglas, W., Church Music in History and Practice, p. 234

especially of the older generation, cannot even appreciate good music or hymns. The task of the minister who tries to introduce consistently good hymns into his worship is a difficult one, which must be executed very slowly and carefully if he would avoid losing his congregation. The subjective hymns range from such hymns as "Who is on the Lord's side, Who will Serve the King?", or "How Gentle God's Commands", which are not bad, because they at least mention some attributes of God, to hymns like "Blessed Assurance", or "My Hope is Built on Nothing Less, than Jesus' Blood and Righteousness" , and multitudes of others of the same sort, which are not only extremely inferior hymns, but in addition are very bad poetry, and are set to music which is not even remotely suitable for church use.

In addition to the trends of hymnody there are in use in churches a great number of subjective anthems which, while they may be good poetry, are not effectual for worship. Such anthems as "O For The Wings of a Dove" do not belong in services of true worship. Another example, one which is a fine example of religious aspiration of the highest type, is the last stanza of Oliver Wendell Holmes' "Chambered Nautilus", It has been set to music and is a favourite anthem. This familiar stanza beginning "Build Thee

More Stately Mansions O my Soul", is fine poetry, but ineffective as an anthem.[1.]

In summary, these three main fields have influenced the development of worship since the Reformation: first, the religious changes incident to the Reformation itself; second, the influences in the secular world,such as individualism and modern sciences; and third, the historical development of post-Reformation Hymnody.

1. Sperry, W.L., Reality in Worship, p. 273

Chapter III.

EMPHASES NECESSARY TO RESTORE THE TRUE CHRISTIAN WORSHIP

We have traced the tendencies which have brought worship in the Christian churches to the state in which it is at the present time. We have seen that there are many influences at work in very recent years to restore a better balance to Christian worship. Protestantism has reasserted the place of the subjective response in worship which had been so completely neglected by pre-Reformation Catholicism, but in this reassertion the pendulum has swung completely to the other extreme, and has been accompanied by new trends in theology which negate the beliefs in God and the Incarnate Christ which were originally fundamental to Christianity.

To restore the worship of the Christian churches several different emphases are necessary. In the first place, it must be stressed that worship should be the result of some definite theological belief. It is impossible to really worship unless one knows, rather specifically, what is the nature of the object of worship. From the point of view of Christianity this object of worship must have certain qualities. Anything called God is not necessarily an objective

reality, an Eternal, as we have seen by such examples as the God described by John Dewey in A Common Faith. It must be reasserted that theology is the determiner of worship in the last resort. The nature of the theology which I believe to be most truly Christian, and which would restore worship to the Christian churches, will be the subject matter of this chapter.

In the following chapter, the psychology of worship which will help to maintain Christian worship and educate for it will be discussed. But it must be remembered that the psychology of worship is always secondary to and dependent upon the theology. This chapter, on the psychology, will be a consideration of the methods and content to be used in worship, and in the development of Christian life and character. We will there return to the subject of objectivity and subjectivity in worship and will discuss types of hymnody and architecture which are aids to true worship.

A. THE NATURE OF GOD

The first consideration in any theology is the question of what we believe about God. In the preceding section we discussed some sorts of belief in God which are not in harmony with the ideal of worship set forth here. The resultant worship is non-Christian not because it is not valuable, but because it is based on non-Christian conceptions of

God, and therefore, is not so valuable from a Christian standpoint. If we are to be Christians, it seems obvious that we should find our conception of God through Christ's revelation of Him, and through the recorded experiences which we have in the New Testament of His immediate followers. To this must be added consideration of the religious thought on the subject throughout the Christian centuries, as well as the test of rationality. But we have been hasty in the last century to throw away beliefs which have not suited the modern temper of science and rationality. We must bring the whole of experience to bear on these problems, not merely the criterion of rationality. The mystical and intuitional approach must e recognized and evaluated, for these are especially important in the field of religion.

We have earlier defined worship, as Evelyn Underhill does, as the response of man to the Eternal. Miss Underhill goes farther than this in her definition of Christian worship. She defines Christian worship as "the response of man to the One Eternal God self-revealed in time."[1.] This further definition involves considerably more theological belief than the more general definition.

In the first place, God is Eternal. This to me is inconsistent with all the modern conceptions which make God a Process in any sense which negates

1. Underhill, E., Worship, p. 61

His eternal quality. Dewey goes to great length to give his conception of God "roots", but succeeds rather badly in the attempt. God may work in the process, but not be identified with it. Our greatest religious heritage of pre-Christian times, the Hebrew Old Testament, had already firmly established this conception of God as being eternal and apart from His creation, and sovereign over it; this represents the greatest religious intuition of the Old Testament, and was a conception common to all the gre t prophetic figures of the Old Testament.

The second part of the above definition involves some aspects of God which in their Christian interpretations go far beyond the Jewish conceptions in the Old Testament. God, in the Old Testament, was self-revealed in time, He was constantly revealing Himself to the great prophets, but the revelation distinct to Christianity was His revelation in Jesus Christ. When we consider God's revelation of Himself in time in Christian doctrine, we are immediately concerned with two great Christian beliefs which are, I think, fundamental to true Christianity and to Christian worship. The first of these is the doctrine of the Trinity, and the second, the doctrine of the Incarnation. This second, the Incarnation, will be further discussed under the belief in Christ. The

first, however, while it involves the Incarnation, is more particularly a consideration of the nature of God.

The doctrine of the Trinity has caused more intellectual doubt and discussion than any other Christian doctrine; variations from this belief have led to more heresies and more misconceptions than any other cause in the history of Christian theology. The difficulty has been that ever since the early mediaeval period, theologians have attempted to explain and to understand this doctrine rationally, or in later times, if they have not succeeded in doing this, they have explained it away, and founded new churches or cults on the basis of their conclusions. The second Person of the Trinity has been the aspect of God which has suffered the most in these endeavors, probably because the nature of Christ is the most difficult to understand intellectually.

By way of parenthesis, it is interesting to note the process of development of Unitarianism, one of the churches formed on the basis of a thorough rejection of the Trinity. The result today of their rejection of Jesus and the Holy Spirit as aspects of God is that the first Person of the Trinity has gradually been lost too, and the Unitarian church in many parts of this country is practically humanistic. The loss of belief in Jesus as God in many other Protestant churches today has also tended to lead in the

same direction. There seems to be an intimate connection between the belief in the Trinitarian conception of God and the belief in a God who is somehow Personality and Eternal Being. There is a great profundity in the statements attributed to Jesus, "I am the way, the truth, and the life", and "He who hath seen me hath seen the Father".

The doctrine of the Trinity is a profound religious concept which should not and can not be explained or understood by rational means alone. It is a conception which arose out of the worship life of the early Christian church. The doctrine of the Trinity was the result of Christian experience and meditation upon this experience, in the same way that the doctrine of Jesus as the Incarnate Son of God arose. There is a logic of the heart, and of experience, as well as of the head, and its conclusions must be considered in the religious field. The doctrine of the Trinity may have arisen somewhat as follows. The early Christians obeyed the impulses of hearts that were touched by the life of Christ. They responded to Him, not with careful thought and calculation, but with the utter abandon of devotion. They gave to Him that complete surrender which properly belongs to God alone. Later, after Jesus passed away, Christians lived in the fellowship of the church arising from the experience of Pentecost. In the church, they were

the recipients of the gifts of the Spirit. From and through the social life of the Christian fellowship came new gifts and graces which the Christians as individuals had not known before. Love, joy, peace, long suffering, and gentleness marked the life of the Christian fellowship. They recognized that these qualities of life derived in some way from Christ who was absent in body, but present in the spirit. Therefore they held in awe and reverence that power which was working in the church with such great results. They did not worship the church, but they did surrender their hearts and their wills to that power which touched them in the church. They called this power the Holy Spirit. It must have been difficult for a non-Christian of the first two centuries to understand just what belief the Christians did hold about God. For at one time they would express themselves in terms of deepest adoration towards God the Father. At another time the stranger would see the Christian taking attitudes of adoration and worship towards Christ, and again, they might express themselves in the same ways towards the Holy Spirit. And if the stranger had asked the Christians about it, he might not have gained much light. For the movement of surrender and devotion was not merely an intellectual thing, it was an act of the whole personality. But no one can surrender utterly or love completely three different objects or persons.

The time came when Christians were forced to face this fact, when they had to acknowledge that they were adopting attitudes towards Christ and towards the Holy Spirit which should only be adopted towards God. They had to decide whether they would lessen their devotion to Christ. They refused to do this. Christ must be God, and the Holy Spirit must be God. And yet God is One. Therefore He must be One and yet complex, One and Three in One.[1.]

The doctrine of the Trinity was not thought out and then believed. It was the end of the road of Christian experience. And if this doctrine is to be meaningful to us in the twentieth century, it can only be as we follow the same approach to it. Only as we come to know Christ and to feel His power in our lives, as we give our devotion to Him; only as we come to know the working of the Holy Spirit in our own experience, only then can we find the meaning of the teaching of the church that God is the Almighty Father, that God is the Eternal and Incarnate Son, and that God is the Living Holy Spirit. He is One, and He is Three in One.

It has been said in criticism of the recent Oxford Group Movement that they likewise have distorted the Trinitarian aspect of God, and have made the Holy Spirit, God working in the world and in individuals, the

1. Adapted from notes on a talk with Dr.D.A.Macgregor of the National Council of the Episcopal Church

whole of God.[1]

The doctrine of the Trinity has been and is still a profound statement of the nature and results theologically of Christian worship. Christian worship in its wholeness must respond to the three-fold Reality, "the only wise God, total self-offering to Him in Christ, and the active and grateful recognition of God guiding and purifying the church and the soul",[2] or to transcendence, redemptive activity in history, and immanent guidance of life. This is the conception of God of true Christian worship, the conception through which we realize in some measure the immensity of the Being of God.

B. THE CONCEPTION OF CHRIST

The second Christian truth which I think is fundamental to Christian worship, implied in the above discussion of the nature of God, is the conception of Jesus, as the Incarnate Son of God, as the Logos. This conviction again was the result of the experience of the early Christians. It is this belief which has suffered the most in modern times in Christianity. The Roman church has been so absorbed in devotion to Christ that He has become more important

1. Dr. T.O.Wedel, National Head of Student Work in the Episcopal Church, is the source of this statement.
2. Underhill, E., Worship, p. 62

than God in popular devotion. He almost excludes the other aspects of God. In the Protestant churches, on the other hand, the belief in the Incarnation has vanished, except perhaps at Christmas time, to a considerable degree, due to the influences of modern science and to the supremacy of the rational approach to truth to exclusion of other methods of apprehending Reality. Some element of mysticism and intuition must be present in the belief in Jesus as Christ. The mysticism of the author of the Fourth Gospel gives us the classical statement of the doctrine of the Logos. "In the beginning was the Logos, and the Logos was with God, and the Logos was God---In Him was life, and the Life was the light of men---that was the true light which lightest everyman that cometh into the world---as many as receive Him, to them gave He the power to become the sons of God---and the Logos was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."[1.]

The same truth and the tragedy of its non-acceptance is expressed by T.S.Eliot as follows:

> "If the lost word is lost, if the spent word is spent
> If the unheard, unspoken
> Word is unspoken, unheard;
> Still is the unspoken word, the Word unheard,
> The Word without a word, the Word within
> The world and for the world;
> And the light shone in darkness and
> Against the Word the unstilled world still whirled
> About the centre of the silent Word." 2.

1. Gospel according to St.John, Ch. 1:1, 4, 9, 12, 14
2. Eliot, T.S., Ash Wednesday, p. 24

The central truth of Jesus as the Incarnation of God cannot be proved by arguments; it must be experienced in the same way that the early Christians experienced it, by knowledge of the Lord Jesus Christ, achieved through study of the records given in the New Testament and the experience of the early Christians, and through meditation and prayer. The doctrine may be interpreted naturally or supernaturally--the virgin birth is not necessary to the doctrine of the Incarnation.

This element of God, the Incarnational, is the great source of thanksgiving in worship. It is the basis of the Eucharistic worship which was the central element in Christian worship for the first fourteen centuries of Christianity. This Eucharistic worship, centered in a sense of devotion to Christ, is not an alternative to theocentric worship, but is a special form of it, for devotion to Christ is in the final analysis worship of God self-revealed in the Incarnation. It is still the Eternal God who is the final object of worship. Of course this relation has not always been perceived by the individual worshipper, but if the Trinity of God's Being is an interpretation of a fact of his experience, it is recognized. Only when the true meaning and significance o f Jesus are understood will we have the fulness o f Christian worship.

The atonement is another doctrine which has bearing on and gives enrichment to Christian worship. This doctrine is dependent to a great extent upon the doctrine of the Incarnation. Belief in the Incarnation is what gives significance to the doctrine of the atonement. The atonement need not mean only the sacrifice of Christ for the sinfulness of the world, or the death of Jesus brought about by the social sins of the civilization which crucified Him. Atonement also means reconciliation, or at-one-ment. In the Incarnation of God in Jesus and in the God-like life which He lived, we have the perfect life of God entering into the imperfect social complex which is the world; and through that life and the potentialities of His teaching, the elevation of the imperfect world to the perfect, the elevation of the human society to the Divine Society which is God, the at-one-ment of God and man.[1.] It is perhaps most clearly here that the moral implications come into Christian worship, for a living conception of the atonement involves the idea that, as Jesus said, every man must be perfect even as the Father in heaven is perfect. Every man must contribute to the at-one-ment of this imperfect world with the perfect society of God.

The doctrine of the Atonement has contributed

1. Based on Ideas from W.G.Peck, The Divine Society

much to Christian hymnody. All the fine hymns of the cross, including most of the lenten hymns as well as hymns for inspiration fo r Christian living are dependent upon the atonement.

With these theological bases; the conception of God as a Personality involving several different aspects, (the trinitarian conception); and as Incarnate in Jesus, or self-revealed in time; and the derivative conception of the atonement, governing worship we do not necessarily get a passive sort of worship, though this may be the case in some individuals. The criticism is often made, and with frequent truth, that the Catholic type of worship does not produce morality. This is not because the theory or bases of the worship are at fault, but because the implications of the worship are not realized. Worship as derived from these basic tenets really involves a thorough revolution of ways of thinking and of acknowledged values.

Unless this constant conversion and Godward redirection of attitudes is maintained throughout the life of the Christian, worship degenerates into mere sentimentalism. Unchristian attitudes toward the great affairs of the world, social problems, frustration of individual personalities through unnecessary poverty, disease, or lack of education, and numerous other ills of the world caused by selfishness and greed, indicate that the implications of Christian

worship and of the theological ideas behind it have not been realized. We do not realize the demands of worship of God as revealed in Christ. Worship must be dynamic and transforming; this is the test not the primary aim of the worship. The moral implications of worship are due to the fact that the Christian God as seen through His activities in behalf of mankind, especially through His gift of Jesus to the world, is a God who loves, and whom we love as a natural response of gratitude. This love on our part means an attempt to do His will and "to be perfect even as He is perfect". We realize more and more, the deeper the worship is, that this attempt to worship is doomed to failure unless moral endeavor keeps apace with the vision of God. It is this parallel relationship of ethics and religion which produced the greatest Christian saints. Jesus said, "Blessed are the pure in heart, for they shall see God".

A fundamental motive of prayer and worship is the desire to attain increasing clarity in the vision of God. Our vision of God is blurred by our moral imperfections. I believe that Jesus saw God so clearly and steadily because of His constant prayer relationship with Him, and because of the purity of His life; Saint Francis came to see God most clearly in the same ways; and we must seek God in the same ways, too. We have assistance in this venture through the examples

of Jesus and the great Christian saints, but it demands effort on our own part; only as we increasingly make the effort through worship and the carrying out of its implications in purity of moral life, personal and social, can we close the gap between us and God, between prayer and action, so that the at-one-ment is complete and man and God are truly in a corporate society working together.

Only in this way too will we approach the vision of God to which our spirits are always urging us. We may never see God in this life because of the limitations of the body, but we may live in the spirit of G.K.Chesterton's Wild Knight who sang,

> "So with the wan waste grasses in my spear
> I ride forever seeking after God
> My hair grows whiter than my thistle plume,
> And all my bones are loose; but in my eyes
> The star of an unconquerable hope forever sings,
> That at the next white corner of the road
> My eyes may look on Him."

C. THE CONCEPTION OF THE WORLD

There is another factor worthy of consideration before we turn to the psychological emphases of Christian worship. This is the view of the world and of matter which results from the previously outlined theological ideas. This is not absolutely necessary to Christian worship, but it seems to me to be so much involved in the above ideas and to be so valuable to

worship that it will be discussed briefly. This is the view of the world commonly called the "sacramental view". According to it the spiritual and the physical are intimately related. The physical and the material are instruments of revealing the spiritual. The physical aspect, or the outward aspect is a means of revealing some inner or spiritual value. The supreme example of this sacramental method of revealing spiritual realities in the Incarnation itself. God used the physical body of a human being to reveal Himself. In the same way Beauty is perceived through the physical senses and through material embodiments of it; we come to know the meaning of Love through the instruments of human beings. This view elevates the material world by making it necessary and therefore fundamentally good. The body is necessary to the spirit in this world, and we only develop as personalities through our incarnate selves. Things of the senses and of the body, then, are not evil in themselves. There is no place for Puritanism when a sacramental view of life is held. But there is also no place for Materialism, because we must always remember that the spiritual aspect of the sacrament is the end which makes the material aspect good. Sin, then, is not the due recognition, use, or enjoyment of the sensuous side of life, it is rather the ex-

ploitation of it.

The sacramental principle is the basis of a great deal of the psychology of worship. It is the justification for the use of significant images, signs, and symbols. It is the reason for employing beauty and all the material aids of worship. But every use of images, signs, or symbols is not necessarily a sacramental use. The sacramental use is a particular use of temporal things not only to represent eternal things, but to convey the spiritual realities. Catholic church architecture is based upon the sacramental principle.

Chapter IV.

PSYCHOLOGICAL FACTORS IMPORTANT IN WORSHIP

A. TYPE OF WORSHIP

With the previous theological ideas in mind, we turn to a consideration of how worship should be conducted in the light of them. Much public worship has failed to achieve its ends because of its extreme subjectivity. But on the other hand, we have recognized that the subjective response is a factor which must be present in result from worship. The problem is how best to produce an adequate response--one which stimulates the worshipper to better Christian life as well as being an opportunity for Christians to express their praise, thanksgiving, and adoration of God. The object of worship is, first, to bring people into the presence of God; and secondly, to direct and educate in the implications of the vision of God obtained in the worship. It must be remembered that the first object is an end in itself as well as the second. A third object of worship,one which is most fully realized in the function of the fellowship of the church, is to stimulate and strengthen the resolves and dedications which may be the result of worship. The greatest values of worship are achieved only through the fellowship and stimulation of other worshippers.

It is interesting to note that in recent years some of the most valuable contributions to the psychology of worship have been made by those whose theories of worship I have criticized earlier in this thesis. Their contributions in the field of psychology are of great importance especially to leaders of informal group worship, such as groups of student at conferences or meetings. They may also be used as general plans in church services where the leader is at liberty to make his own form of service. The more liturgical churches which use amore or less set form such as the Prayer book of the Episcopal church, can use these plans to a smaller degree in the choice of materials, and to a certain extent in the formation of the service. The most widely used services, the Eucharist, and Morning and Evening Prayer, conform to an astonishing degree to the recent psychological conclusions, though the sequence of movement in the last two is badly at fault in the position of the sermon, which is tied on at the end instead of coming in a more natural place in the body of the service. There is even a benediction before the sermon! The historical development of these services is responsible for this bad error. The Morning and Evening Prayer are survivals of the services of matins and vespers, which were daily short services, and did not regularly include a sermon. When they became the main Sunday services,

supplanting the Eucharisitc worship under the influence of Protestantism, the sermon was merely added on at the end.

H.N. Wieman, in Methods of Private Religious Living, and Von Ogden Vogt in Modern Worship give outlines of the elements psychologically necessary to a complete service of worship, and Sperry, in Reality in Worship, gives an outline which is similar to Vogt's. The sequence of elements in a service according to Wieman are:

1. Relaxation
2. Recognition
3. Meditation (teaching)
4. Illumination
5. Resolution (1)

These elements may be enlarged upon and interpreted as follows:

1. Relaxation: or withdrawing from the confusions of life prior to the moment of worship. This may be accomplished by an invocation or a call to silence.
2. Recognition: after relaxation, we must seek God, that is, respond to His call; recognition may be through an act of praise such as the Hymn of Saint Francis, or the Te Deum; or it may be an act of dependence or adoration.
3. Meditation: or a period of listening. This may be a period of meditation or directed silence, or scripture reading, or teaching on the part of the leader. It is a period of listening to God, either directly or indirectly through silence, or through

1. Wieman, Methods of Private Religious Living, pp. 22-32

the inspiration of the Holy Spirit in reading of a thoughtful or religious nature.

4. Illumination: some further light on one's religious life and thinking. Therefore illumination should be by the use of some material which is associated with the meditation or teaching, for naturally, the illumination comes from the teaching and listening.
5. After the illumination there might be added an extra section, not found separately in Wieman's list, that is, an expression of dependence. This would be expressed through prayers of commitment or cooperation, or for guidance and help.
6. Resolution: The expression of the self in service. This would be expressed by prayers of resolution or commitment, prayers for others, or for strength to carry the spirit of worship into daily life.[1.]

The function of these different parts of a sevice is to present stimuli of different sorts. Therefore the materials used should be truly stimulating to the group of worshippers participating in any given service. In a small group, in which the members are usually more or less similar in background and interests, this means that the leader must be sensitive to the group, in his choice of material. For instance,

1. Based on notes from a course in worship given by Deaconess Newell at St. Margaret's house, 1935

he would not use the Prayer Book in a group who were not familiar with it, or who had prejudices against liturgical usage. In a large congregation it means that the subject matter and stimuli must be rather general in order to be stimulating to some extent to the majority of the group, and so that various individuals may use considerable more personal interpretation in their use of the material presented. One more point must be reiterated here in relation to the content of services. Material of an objective nature must be chosen. Another point, especially for the short service, is that duplication of material should be avoided. Frequently a very brief prayer or idea is much more stimulating than long detailed prayers or meditation. The worshipper must be encouraged to use the stimuli presented as they apply to him and to his individual problems and needs. The whole should not be done by the leader. If this is kept in mind, there is opportunity for real congregational participation. To assure this, silence is a great aid. Groups can be educated in the use of silence, to the great enrichment of public worship.

According to Sperry the psychological aspects of worship are as follows:

1. There must be unity, but this does not need to be monotony. A single idea cannot sustain the attention of a congregation for more than fifteen or

twenty minutes. The unity, therefore, must be like the unity of a symphony, presenting various aspects of the same general theme.

2. There must, then, be movement and sequence, and rhythm of alternations as for instance, the ideas of work and worship, the idea of God and self, or of the particular and the universal set against each other, a contrast of ideas and emotions followed by an attempted reconciliation of the conflict.

3. There must be design: This falls somewhat in the following pattern:

    a. The vision of reality: the vision of the glory of God, of the wonder of life or of the universe, etc. This would include a direct call to worship and the celebration of some attribute of God.

    b. The contrasting human situations: recognition of the distance we are from the reality, the ideal expressed in (a). This need may be expressed in some form of confession.

    c. Consecration: the dedication of the worshippers to achieving the ideal, the central devotional period. In a church service this would probably be the pastoral prayer which should be intercessory and petitionary, but

would never return to the penitential.
In a formal church service the service of worship strictly ends here, according to Sperry. The sermon would probably recapitulate the thesis and antithesis represented in (a) and (b) above, while the closing hymn and prayer will affirm the dedicatory element. The hymn will be one of service or action, for it marks the worshippers' return to practical everyday life.[1.]

These are comparatively simple outlines of the progression of services, but their sequence is logical and they give place for the essential elements in true Christian worship.

B. TYPE OF HYMNODY

In considering the music and hymns suitable for public worship, formal and informal, let us first recall the types and examples mentioned in Chapter II. on the history of hymn writing, which types were good and which were bad. As mentioned there, the date of a hymn is frequently a very good indication as to its value. One of the most necessary tools for conducting good worship is to have an adequate hymnal. Many small rural churches have hymnals of a very inferior type because they are inexpensive. In these cases it

1. Sperry, Reality in Worship, Ch. XIV., pp 277-303

is absolutely necessary that a good standard hymnal be supplied, through some means, before much can be done in the education of the congregation in hymn singing. In churches using the standard hymnals of the various larger denominations, the problem is more one of selection of hymns. The New Methodist Hymnal and the Hymnal for American Youth are two rather new hymnals which show a decided improvement over older hymnals.

A good hymn may be one of two different types, both of which are objective. First, it may be a hymn of praise or thanksgiving; second, it may be a hymn of petition. This second group includes hymns of confession, intersession, dedication--all the more direct prayer hymns. The important facto r in any case is that the hymn be directed to God, usually recognizing some attribute of God, rather than directed to the people. Hymns are one of the most effective means of real congregational participation in public worship. In hymns the participation may be direct instead of vicarious, as is the case in most of the prayers in a public service. But if they are to be adequate means, they must not be, as L. F. Benson says, "merely a reinforcement or extension of the voice of the preacher, but must be an opportunity for the people to express the things God puts into their hearts."[1.]

1. Benson, Hymnody of the Christian Church, p. 15-16

The good hymnals contain many excellent hymns of praise and adoration. These hymns are frequently very effective media for expressing Christian doctrine, means for spiritual apprehension of truths, and for their expression devotionally. "Ancient of Days, Who sittest Throned in Glory" with its successive stanzas of praise to the various aspects of God as represented in the Trinity is a most excellent example of such hymns. "Joyful, Joyful, We Adore Thee" to the tune from Beethoven's Ninth Symphony is another noble hymn of praise which is found in the New Methodist Hymnal but is unfortunately lacking in most of the standard hymnals. The familiar " Holy, Holy, Holy, Lord God Almighty" is one of the most moving expressions of the worship of God to be found in any hymnal.

The second type of hymn, the hymn of petition, intercession, or other form of prayer includes a wide range of good hymns. The communion hymns, penitential hymns, many hymns of the social gospel, and missionary hymns fall in this group. The danger of subjectivity and extreme emotionalism is found more in hymns of this type than in the hymns of praise. The music also is usually not so noble or inspiring as that to which the first type is sung. But there are enough good hymns in this group to make it unnecessary to resort to the poorer ones. Whittier's "Dear Lord and Father of Mankind" is a fine prayer hymn. Frank Mason North's

"Where Cross the Crowded Ways of Life", a comparatively recent hymn, is an example of a good intercessory and social gospel hymn. The very new hymn, "We would be Building", set to music from Sibelius' Finlandia, is an excellent hymn of action and dedication. Most of the objective prayer hymns which do not descend into the sentimental language of extreme pietism or which are not sung to sentimental music, are good. Many of the older hymns, especially devotional hymns, are inclined to be phrased in language which is anthropomorphic. These are frequently objectionable especially to younger people, as are the hymns of heaven which refer to heaven as a place located in space, and with too physical characteristics. At any rate, they are inconsistent with the best modern theological interpretations of these ideas, and therefore should be avoided.

The familiarity of a hymn is always a great point in its favour, provided this does not lead to monotony, for the familiarity makes a hymn a better stimulus to worship. The thoughts of the singers may flow more freely through the medium of the words, for they know what the whole idea of the hymn is before they sing it. But familiarity is no sufficient reason for using poor hymns. If the repertoire of the congregation is composed largely of the poorer hymns,

they must be educated even in the face of some rebellion. This may be done gradually by introducing better hymns and repeating them frequently until they gain the desired familiarity.

C. TYPES OF ARCHITECTURE

The subject of church architecture is one which is receiving much attention today. In the last few years many Protestant churches have rebuilt the interior of the church to conform more adequately with the newer theories of worship. The Methodist churches particularly are changing the old "auditorium"type with pulpit in the center and choir in the front, to place some kind of altar or communion table in the center, and the pulpit and choir at the sides. The main reason for these changes is that people have been realizing, under the influence of modern psychology of worship, that the sense of God or even of spiritual elevation is not acheived in the older type. But in these architectural changes, it must always be kept in mind that they are not merely for the sake of better art or better decoration. A beautiful church must not be beautiful just for the sake of the people. A church should mean more than that. It should be "filled with the skirts of God" as Isaiah in his vision, described the temple. Every architectural form, every object of beauty in the church, should be for two

purposes: to glorify God, and to lead the people to a vision of God. The first of these is a religious motive, the second more strictly educational.

One of the most frequent criticisms of foreign visitors to the United States is upon the ugliness of the average church. There are relatively few churches in the United States which are truly beautiful, and of these fewer still have symbolic beauty, beauty which is religiously significant. There is in the ordinary church, much random decoration which has no purpose but to fill space, and which frequently has no relation at all to any religious ideas. The absolutely plain unadorned Calvinistic church is far superior to these, for it represents a cerain austerity, and suggests the humility and poverty which accompanied God's Incarnation in Jesus.

It was stated earlier that the sacramental view of the material and spiritual worlds has great significance for architecture and dec oration of Christian churches. Practically everything in a church may be used to convey spiritual reality, to suggest God in His activity in behalf of the world. Many other religious ideas may also be expressed through church art. The continuity of the Christian fellowship may be expressed through stained glass windows or other decorations showing the figures of great leaders in

the history of Christianity. Or scriptural stories and characters may be used to represent virtues or ideals of conduct. The history of Christian symbolism is a great study in itself, and Christian symbols, many of which have more than a thousand years of tradition behind them, may be used to the beauty and enrichment of worship, if some educational process accompanies their use. We know today that people are most easily taught through concrete means, that the visual and other sensuous stimuli are most helpful as means of suggestion. The mediaeval churches were more than just churches in the life of that time. They were the chief means of education in scripture, in the history of Christianity, and in doctrine, for most of their membership. Today the church can be an educational factor in the life of her people too, and though the pictorial is not so important as it was in a time of illiteracy, it still may be used to very great educational advantage. A beautiful and significant church could be an important factor in the education of its people in good art, architecture, music, and church history as well as in religion and theology. But all this cannot be accomplished by the mere presence of architectural art and symbolism in the church. A regular educational process must be carried on by the clergy or other competent persons.

In recent years the churches in the United

States especially in the urban districts are improving considerably both by changes in old churches and by better building of new ones. The West is moving more slowly in this regard than the East, possibly largely because of lack of money. One locality, with which I am personally familiar and which is showing decided improvement, especially in the last ten years, is the vicinity of Chicago, Illinois. The First Congregational Chruch in Evanston, Illinois is a beautiful example of the combination of the New England type of church with the building demands of the newer psychology of worship. It is especially good because it is so distinctly a Congregational Church, and not an imitation of other denominational types. A church in the same town which has been recently remodelled is the First Methodist Church. Minor changes in the chancel have changed an auditorium into a church. The woodwork of this chancel, especially the reredos, is beautiful wood carving, filled with meaningful symbolism. These are two examples among many in the region.

In addition to churches, there have been numerous chapels constructed in recent years, most of them in commection with schools or theological seminaries. The chapel of the above mentioned Methodist church is one example of a very lovely and religiously significant chapel. An example of a chapel which is most excellent from a religious standpoint is the

Thorndike Hilton MemorialChapel at the Chicago Theological Seminary. This chapel is almost exclusively for rest, med itation and prayer. The only other regular use is for weddings, baptisms, or funerals. Every detail of the chapel tells a religious story of some kind, and signifies some attribute of God, or aspiration of man towards God. The center and glory of the chapel is the sanctuary, especially the window above the communion table. A paragraph quoted from a booklet published in description of the chapel expresses the significance of the chapel most clearly and indicates its conformity with the principles set forward earlier in this study.

"There runs through the sanctuary window the melody of young manhood's ideals and achievements, consistent with the purpose of the chapel itself. Thus our minds are carried from the cross on the communion table, upward by the lines of the beautiful fabric of the dossal, through the scenes of His birth and baptism to the exalted figure of theChrist. It is around this central truth that chapel is built.It is not because we seek to commemorate a historical person, however, that the doors of the Thorndike Hilton Chapel are opened. It is because He lives and loves us and has promised to be near us that we are invited to meditate and pray in this quiet place. There is a Presence here that no human figure can fully represent. Into personal communion with Him each is invited to come, each in his own way, freely, happily, vic-

toriously. This is a place of abundant life. The value of the chapel in the religious experience of those who use it is beautifully expressed by Mary Catherine Budd, as follows:

In the Thorndike Hilton Chapel

A dim and mystic silence lingers here,
Enriched, intensified by the strangelight
Caught in the patterned colors of the windows,
In this still atmosphere
Time vanishes; almost one seems to be
A medieval peasant, kneeling, awed
And strangely thrilled by a vague wistful sense
Of dimly comprehended mystery." 1.

One other example of significant church architecture, of the Gothic type, a church which is a great educational factor in the lives of all who participate regularly inits life, is Saint Luke's Episcopal Church in Evanston, Illinois. This church has the added advantage of not being built by the money of a few people. It is the still growing product of the love, interest, and sacrifice of the hundreds of people who have been its members during the last thirty years. Every detail, useful or ornamental, is full of Christian significance. Only two examples will be given: the first, the treatment of the windows, the second, the pulpit. Every window in the church tells a story of some phase of Christian life. The East Window pictures the Revelation of Saint John. The windows of the clerestory tell the story of great Christian figures throughout the history of

1. Quoted from pamphlet on the Thorndike Hilton Chapel prepared by President O. S. Davis

Christianity. There are twenty windows in all, some nine of which are already in place. The plan is to place in each window a great Christian of each of the twenty centuries . The figures for the windows representing the last six centuries are not yet chosen, for sufficient time has not elapsed to determine the appropriate figure. The significance of the twentieth century window is especially inspiring to youth, for anyone, even though he is only a child today, may become the figure who will be protrayed in that window. The figures for the first nine centuries are in order: Saint Paul, Saint Polycarp, Saint Agnes, Saint Athanasius, Saint Augustine, Saint Columba, Saint Hilda, The Venerable Bede, and King Alfred. Each figure is accompanied by appropriate symbolism indicating his contributions to Christianity.

The pulpit decoration is concerned particularly with preaching and great preachers. Statues of six representative preachers selected from the Church Universal are in the niches. They are: Saint Ambrose, Bishop of Milan, of the fourth century, whose preaching was instrumental in converting Saint Augustine to Christianity; Savonarola, of the fifteenth century; Bossuet, Bishop of Meaux, France in the seventeenth century; Cardinal Newman of the nineteenth century; John Wesley of the eighteenth century; and Father

Staunton, of Saint Alban's Church in London, who lived into the twentieth century. These groups of figures, as well as the other details of the structure of the church, are the source of many sermons and much informal instruction. A large amount of church history is taught in this indirect way. As in any Gothic church, the very structure of the church has two purposes, one practical and the other to increase the sense of God's Presence and the knowledge of His attributes. Thus the pillars not only support the roof, but suggest the sense of mystery and awe, the numinous. The solidity of the church is not only good structure, but suggests God's greatness, power, and majesty.

These examples are sufficient to show the trends in better church building and their advantages for religion.

It has been the purpose throughout this study to indicate the relation of theology to worship, and to urge the necessity for knowing the theology which produces our worship. But the contrary is also true. Good worship is the best path to good theology. For while our theology is usually considerably conditioned by our education and background, it must be remembered that true theology comes from God. As the

greatest convictions of the churches throughout the ages have been the product of their devotional life, or the devotional life of their founders, in the same way God reveals Himself to men today through worship. The rational process follows.

The function of the church is not to make too formal or restricted the worship life of its people, but to educate, direct, and control the worship instinct in man within the limits of the best insight of the ages. The church, through its theology and worship, should bring to the hearts of its people the sense of God. It should make them see that the heart of worship is revealed in the song of the seraphim--

"Holy, Holy, Holy, Lord God of Ho sts
Heaven and earth are full of Thy Glory
Glory be to Thee O Lord most High."

Bibliography

Books on Worship in general

Hardman, O., A History of Christian Worship
Nashville, 1937

Herman, E., Creative Prayer
James Clark & Co., London, 1921

Parsons, E.L., and Jones, The American Prayer Book,
Charles Scribner's Sons, New York, 1937

Pratt, J.B., The Religious Consciousness,
Macmillan Co., New York, 1920

Simpson, R.S., Ideas in Corporate Worship,
T. & T. Clark, Edinburgh, 1927

Underhill, E., Worship,
Harpers Brothers, New York, 1937

Underhill, E., Practical Mysticism,
E.P. Dutton & Co., New York, 1915

Books on Theology and Philosophy

Barry, F.R., The Relevance of the Church,
Charles Scribner's Sons, New York, 1936

Buckham, J.W., Christ and the Eternal Order,
Pilgrim Press, Boston, 1906

Dewey, John, A Common Faith,
Yale University Press, New Haven, 1934

Streeter,B.H., Reality,
Macmillan Co., New York, 1926

Poetry

Eliot, T.S., Ash Wednesday,
G.P. Putnam's Sons, New York, 1930

Books on Psychology of Worship

Pratt, J.B., The Religious Consciousness,
Macmillan Co., New York, 1920

Sperry, W.L., Reality in Worship,
Macmillan Co., New York, 1926

Vogt, von Ogden, Modern Worship,
Yale University Press, New Haven, 1927

Vogt, von Ogden, Art and Religion,
Yale University Press, New Haven, 1921

Wieman, H.N., Methods of Private Religious Living,
Macmillan Co., New York, 1928

Books on Hymnody

Benson,L.F., The Hymnody of the Christian Church,
George H. Doran & Co., New York, 1927

Douglas, Winfred, Chruch Music in History and Practice,
Charles Scribner's Sons, New York, 1937

End of

The place of theology in worship

This title was preceded by

A consideration of the day of Jahweh in Amos in the light of its eschatological antecedents

And is continued by

Significance of rain in the myth and ritual of Israel

The locale of the Prophet Ezekiel

Search by title on archive.org to continue reading this collection of Pacific School of Religion Theses from 1938
call number Thesis Cage 1938 v.5